

# RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. II.

## FOREIGN INTELLIGENCE.

### MISSIONARY INTELLIGENCE.

Extracts from European Publications received at the Office of the Religious Intelligencer.

#### AFRICA.—LATAKKOO.

#### RECEPTION OF THE MISSIONARIES, AND REMOVAL OF THE CITY.

*Extracted chiefly from letters written by Mrs. Hamilton, to her Brother in London.*

The missionaries left Griqua Town, April 15, 1817, and had a pleasant journey to Latakkoo. One of their people shot a camel leopard on the road. Its fore legs were 10 feet long. The flesh was well tasted.

The missionaries learning that Mateebe (the king,) with all his men, were going on a predatory expedition against a northern tribe, strongly endeavoured, but in vain, to dissuade him; he went, leaving the queen and children in the care of the missionaries. At the commencement of the battle, many of Mateebe's people forsook him, and fled back towards the town. The enemy then advanced with great fury, and obliged Mateebe and his scattered army to fly for their lives. To escape the enemy, many leaped from the tops of rocks, & were dashed in pieces. The king lost more than 200 men. In his flight he wounded his feet, which one of the missionaries dresses every day. This defeat has greatly affected the king's mind; and he deeply regrets that he had not taken the advice of the missionaries: and for the future, he says, he will go no more on such expeditions, but listen to their advice. He proposes to remove, with all his people and the missionaries, to the Krooman river, as soon as the harvest (which is very indifferent) is got in, and his feet are well.

From another letter, dated at *Krooman's River*, June 11, we learn that the missionaries had removed from Latakkoo on the 4th of June, and arrived at the river on the 8th. This place seems to be well situated for a permanent settlement. One of them says, 'the plan is as large as the city of London, surrounded by tall trees, which afford a delightful shade in the summer, and give it a very pleasing appearance; it is like a gentleman's park.' They were accompanied by the king, his uncle, and several other chiefs, who went with them, in order to determine on the spot where the new town should be built. The king intended to return to Latakkoo, and call a general meeting of the chiefs, to see who are with him and who are against him; for several of them are extremely averse both to his removal, and his entertainment of the missionaries. The king, however, appears to be determined: he complains much of some of his captains, who, he says, departed from him in the field, and left him when he was sick and wounded, to be eaten by the crows; but the missionaries visited him, and dressed his wounds, therefore he should call them his best friends.

Mrs. H. says they are extremely annoyed by the multitude of the natives, who continually press into their tents to see them, and whose noise is almost insupportable; she describes it as far worse than that of Bartholomew Fair. 'I hope,' she says to her friend, 'you will not forget us at the throne of grace. We need great grace, great faith, great patience, to live among this people. You may read and hear much of the heathen, but you can form no idea of what such a heathen town as this is, unless you were to see it.'

Mr. Hamilton intends to build a water-mill at the Krooman; for which

purpose he went in search of stones for mill-stones. We found one, and by our united efforts dug it up. He has now formed that, and nearly another. When he had made the hole through it, the people cried out, 'Now we see God is with these men, for we could never make a hole through such a stone.' The queen inquired whether the clothes we wear grew in the sea, as she had never seen any beasts having such skins: they have no idea that such articles can be made. But the chain of our waggon appears to them the greatest wonder of all; they will not believe that any man made it; they say it must be a god.

Some strangers from a distance made many inquiries about what they saw, and then said to the king, 'You are highly favoured to have a god come and live among you.'

#### CAFFRARIA.

*Extract of a letter from Mrs. E. Williams, wife of Rev. J. Williams, Missionary to the Caffres, written to her Sister in London, dated at Kat River, April 7, 1817.*

My dear sister—Your very welcome, but long expected letter, dated March 30, 1816, I received January 9, 1817, with great joy, for a packet of letters to us is as if we received a little fortune.

On the 15th of June we left Bethelsdorp; and on the morning of our departure, we held a meeting for prayer; affectionately recommending each other to the care of God. My tongue cannot express the feelings of our hearts; but it was evident that there was a bond of union which could not easily be broken. While on our way, many spectators expressed their surprise that we ventured to go among such savages, thieves, and murderers, as the Caffres; and so far were the Boers from helping us, that we could not even purchase necessities of them for our journey. We left the colony on the 9th of July; and I think that if ever I entreated the presence of Christ with my whole heart, it was then;

and, not only that we might safely cross the Great Fish River, but that he would go with us, and bring us in safety to the destined spot.

The first night that we spanned out, we were not a little alarmed by the roaring of a lion and a wolf very near our waggon. This was the only time that I have heard the former, but the latter we hear almost every night. While I was writing these words I have heard him. I have seen the tracks of the elephants frequently, yet have not seen one of these animals; but I have seen the work which they had just done, for they tear up great trees by the roots, and turn them upside down.

We travelled in Caffre land three days before we saw a single creature, and then we met four Caffres who were hunting; till then we travelled at an uncertainty, as we had no guide. These men promised to conduct us to our journey's end; but rain came on and they deserted us. The next day, for the trial of our faith and patience, one of our waggons broke down; and, being unable to repair it, we were under the necessity of leaving it, with part of our people and our few sheep. We were nine in number, with my little boy, who proceeded. We took with us a part of a sheep, which was all the meat we had. But in the evening Mr. W. shot a hart-beast. The flesh of this animal resembles young beef. This supported us all until the arrival of our sheep. Thus our heavenly Father supplied our temporal need. This appeared to me as clearly to be a gift from his compassionate hand, as if he had sent one of his ministering spirits and presented it to us.

Sometimes the only water we could procure was like soap suds; but I can assure you, that this has gone down as sweetly as the best water in London.

July 13. This morning we journeyed again through a desert to us unknown. In the evening we were obliged to cross a ditch, where there was a most beautiful fountain (*spring*) which we called Gika's fountain. Here

our oxen wanted to drink, and here we were set fast; the waggon lay on one side, and we were obliged to remain here two nights, in consequence of the following day being the Lord's. The place appeared to me very dangerous on account of the elephants. In the first night Mr. W. got up, and looking out of the waggon, thought he saw an elephant about 40 yards from us. You will judge how great our alarm must have been; my chief concern was what would become of my child. Mr. W. rose, made a fire, and burned the grass, to keep it off; but whether there was an elephant or not, He who promises to be as a wall of fire round about those who fear him, preserved us.

On the 15th Mr. W. and the people removed the great stones which stopped us; after which our oxen went forward without difficulty, and a little before sun-set we arrived at the appointed spot—the KAT RIVER. As soon as we arrived, we bowed our knees, and I trust our hearts also, to thank our God for his kindness in bringing us hither. We were accompanied by a few Caffres, who met with us the last day on the road, whose chief object was to get food and tobacco. After evening service to-day the Caffres went in every direction to pray. The vallies echoed by their voices. This appeared very singular to me. What induced them, I know not.

21st. Sabbath. We had a prayer-meeting soon after sun-rise; I think God was with us of a truth. It was such a meeting as I had not known for a long time; nor did I expect to witness such an one in Caffre land, especially so soon. Mr. W. and myself were so overcome, that we could not proceed with the service. We seldom have divine service without one or another crying out under the word.

The first thing Mr. W. did was to build a house with rushes. It was begun July 24, and on the 2d of August we slept in it. I cannot help observing here, that it was with much plea-

sure and thankfulness we reflected on God's goodness towards us. We had now got a roof over our heads, and we observed that if our old friends in M——street could see us, it would do their hearts good. The house is 16 feet long, 14 wide, and 13 high. The front is brick; and we have a fireplace, but I make little use of it, as the climate is so warm, that I am obliged to have my fire out of doors. We are here as much at home, and as happy as if we were in London, and had the best house in E. place. This is of God, and glory be to his name!

The second thing Mr. W. did was to root up the thorns, and make a fence, that he might sow corn, but for want of rain it is yet unsown. The third operation was to make a garden; but in consequence of excessive heat and drought, all was burnt up, except a few beans and some Indian corn: these have been a great treasure to us, as we have little appetite for meat. Our live-stock is, 4 cows, 4 calves, 30 breeding sheep, 3 hens, 5 chickens. The 4 cows give about as much milk as one English cow. I have a little chura, and make as much butter as we need.

You will probably have heard of the accident Mr. W. met with; but lest you should not I will state the particulars. On the 13th of December, he began a dam in the river; in the evening he had the misfortune to cut off about an inch of the fore-finger of his left hand, between two stones, except a small piece of flesh, which he was obliged to cut off himself, as none of the people would do it for him.—He was about a mile from the house when this happened, but he was enabled to walk home, and appeared cheerful. I perceived that he had not the slightest idea that he had been so much injured.

A few days after one of the natives brought the end of the finger and laid it on a chest, before my eyes—I leave you to judge of my feelings. In a few days after Mr. W. wrote to Captain Andrews, who has some medical knowledge, to ask his advice.—

He told him it must come off, or mortification would ensue. We soon set off, and arrived at his post on the 28th. On the 30th, he went through the painful operation, which was performed by Dr. Mahary. For about five days the pain was extreme: but thanks be to God who giveth strength according to our day. We left the colony on the 11th of January, and arrived here on the 13th, finding all safe, to our great comfort. This far exceeded our expectation; but He who has the hearts and hands of all wicked men under his control, preserved us and our property in the midst of thieves and murderers, who are under no restraint but that which is from above. Great praise belongeth unto God.

My dear partner's finger is now quite healed, and he has recommenced the dam. It is a great work; and I think it will not be completed under 12 months. Mr. W. has worked like a slave.

I feel persuaded, that you have the cause of God at heart; and to encourage you in your prayers, I shall briefly state the pleasing prospect we have at this place among the poor Caffres, with regard to number, attention, and perseverance.

The number residing here, including men, women, and children, is 138. The general attendance on the Sabbath above 100, and on the weekdays 70. As to their attention, it is surprising. Mr. W. commenced teaching the alphabet to both children and adults on the 21st of July, the number then present being between 50 and 60. Since that time about 150 have learnt the alphabet; 12 can spell words of two syllables decently; and nearly all have learnt a most excellent little Dutch hymn. During divine service not a word is heard, nor a smile seen. As to their perseverance, they are not yet weary; but on the contrary are always ready whenever called upon to assemble. This makes it pleasant to be among them. We have great hope of one or two, that they are the subjects of

divine grace, but time will prove the truth of this. There are many others who cry out under the word, but whether this proceeds from natural or divine influence, I cannot say. If it be of God it will continue. O, pray for us that God may give us a discerning spirit.

Among others there are two brothers of Jan Tzatzoo (the converted Caffre, sons of the chief, who accompanied them from Bethelsdorp.) They came here on a visit, and staid about a month. They threw their beads, rings, and paint into the river, and confessed their sins; then returned home, and declared what they had seen and heard, and began to entreat all to pray and seek the Lord. They have paid us a second visit, and appeared to be very humble, and to pray constantly.

The female natives are in general clever. I have two gowns made by the Caffre girls. Two of them have learnt to sew very neatly. I have also a cottage-bonnet, made from rush-peel, and very neat it is, considering that it is the first. My little boy walked before he was twelve months old, and he begins to speak the Caffre language. He is a great charge to me, as I have no one I can entrust him with. He has many admirers; he is no sooner out of the house than he has a great train of women and children after him. If he goes out clean, he always comes back as black as a sweep.

On the 22d of March, I was at home alone; I heard an unusual noise advancing towards the house, and upon looking out, I was immediately surrounded by 15 or 20 Caffres on horseback, all armed with their weapons of war; others were following on foot in the same manner. They had an alarming appearance.—They dismounted: and I expected every moment to be seized. But the Lord was then to me a strong hold; he appeared to be my all. I was strongly impressed with the necessity of appearing composed. Our people were all with Mr. W., at work at the dam. I

could not get a single creature to come and speak for me. This alarmed me the more. They learned, however, from some person where Mr. W. was: they then mounted their horses, and rode off violently towards the place. I took up my little boy in my arms, and went after them with trembling heart and limbs, fearing that my dear husband would be murdered before I got there. But when I arrived, I beheld him in the river, up to his knees, at work. I then learned, that these were Gika's Caffres, who had been hunting, and were returning home. This afforded great relief to my terrified mind.

We have been here nearly 10 months, and had nothing stolen till lately, when a man stole a few articles, but being alarmed, he ran away, leaving some of them behind him.—This brought to my mind the depredations made upon our poor brethren and sisters at Otaheite, at the commencement of their mission.

Be constant in your prayers for us, for we know not what the end may be. Mr. Williams unites in Christian love to you and yours. May every blessing attend you through life—may you be happy even in death—and, may we meet before the throne, having washed our robes and made them white in the blood of the Lamb!

E. W.

#### BAPTIST MISSION.

*Extract of a letter from Mr. Chamberlain to Dr. Ryland, dated Monghyr, March 26, 1817.*

I have lately been out on a journey as far as Mirzapore, and was absent almost two months; in which, to the praise of my merciful Master be it spoken, I was much employed both among Europeans and natives. To the former I preached at Dijah, Dinapore, Buxar, and Ghazeepore; in all thirteen times and among the latter I was variously engaged. Sabbaths were field days. One I spent at Ghazeepore, and one at Benares, and two in the villages, with great delight. Every tract and gospel

I took with me was given away. At Ghazeepore, Mirzapore, and Benares, great was the attention of the people; whole days I was in full employ among them. Both Mussulmans and Hindoos heard with much apparent approbation, but especially the latter. Upwards of 200 gospels and 2000 tracts were left among the people, to bear testimony of salvation to them for time to come. It is wonderful to observe, how evidently an invisible hand is at work amongst the people, and preparing them for the Lord. Some evident change is effecting in the spirit of the people, and in their prospects, which augurs well. It can but be the most encouraging to a missionary. At Monghyr, however, this change is not so conspicuous; hitherto the people appear hardened, and but little excited to attend to these things. The enemy has been busy in his endeavors to frighten them; and to rouse up their prejudices; and, for the present, is but too successful. Ingham Misser, a person who has for months afforded hope by his steady attachment to the gospel remains firm, and is, I believe, sincere. He is not yet baptized. He is employed as a reader of the word, in which his usefulness will, I doubt not, be apparent. He is a man of respectability, has very respectable connections, but is low in poverty, and has a family. Many people are daily calling upon him, to hear what he has to say for himself. He is gone out to day with Brindabund, to Seeta Koond, a hot well, to which there is a great resort at this season. He is very humble, and very determined. Blessed be the Spirit of all grace for this eminent instance of his power and benig- nity!

As it respects myself, I have not been altogether so well in body as in former years. At this time I have a nervous complaint, which unfits me for almost every thing during the morning. It assumes an alarming position in my constitution in my fortieth year, and ought to be regarded by me as a serious monitor. I find that I can bear active, much better than seles-

tary business. My wife, blessed be the Father of mercies, is in tolerable health. My little daughter also is well.

At Dijah, the brethren are in full employ. They preach at Dinapore to a large congregation of the King's 24th, and others belonging to the company's forces; and things appear to be in a very reviving condition. Brother Rowe writes me that they have about 20 candidates for baptism. When I was there several natives appeared very hopeful, and those baptized last year remain steadfast, and two of them are apparently useful in communicating the word to others. I was greatly encouraged, from observing the progress of the word of God on the minds of the enquirers. It is spirit, and it is life.

It is certain now, that religion is on the advance among our own countrymen all over this country. It is now becoming common to hear of such and such a one's having "taken a turn." Verily Jehovah Jesus is on his way, and his work is before him. A few of the civil servants and many of the military, are looking to Jesus.

In the Translations, the Psalms and Genesis have been completed, and the works of Solomon and the Exodus, with part of Leviticus, and part of Isaiah have been gone through. The gospels of Matthew and Mark, in a refined dialect of the Hendawee, are almost ready for the press, and Luke is in hand. Hitherto the Lord hath helped me.

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*Extract of a letter from Mr. Bruckner to Dr. Ryland, dated Samarang, June 22, 1817.*

Being advanced so far in the Malay language as to understand it tolerably well, I have begun more particularly to apply to the Javanese language, as it seemed to me to be of far greater importance for the spread of the gospel among the genuine inhabitants of this island, because it is the general language of the nation; and though many of them understand a little of the Malay, they are far from understanding it so as to hold conversation

on religious subjects. But I find, that the Javanese language is at least three times as difficult as the Malay; because there are two dialects quite different from each other, called the higher and the lower; others add to these a middle and half middle language, which lie between the two first. All these different dialects have words and sounds quite different from each other, which are used and applied according to the different ranks existing among that nation. From this you will conceive, that the Javanese language is very copious. I have found already more than twenty names for a king, upwards of ten for an elephant, five to express the verb *to sit down*, and four signifying *to sleep*, &c. Yet for things of more importance, they seem to have but few words or none at all; many have been borrowed from the Arabs; those for instance concerning religion, a future state, and the attributes of the divine Being. Nevertheless, these different dialects are found mixed together in their books, which makes it difficult to understand their writings. Besides, nearly all their books, historical, as well as others, are in verses or poetry, in which there are many repetitions, and words used merely to make up the measure, or to improve the sound. And as no grammar or dictionary has yet been compiled for the use of the public, this altogether makes the acquisition of that language exceedingly difficult. I have now applied nine months to it, and am not yet able to understand them when they speak; and I dare say, that at least another year will be required for me to converse in it.

A great part of the inhabitants are Mahometans, and many of them are very well acquainted with the contents of their religion, as there are many priests among them who have been educated in Mecca, and others are continually going thither. For the remainder, they are given up to lying, cheating, and all sorts of evil works. I think it will be almost a miracle if any of these people should be brought to the knowledge of Jesus Christ.

My health is improved in some measure, and I hope to improve more in it. I have lately begun to translate a little of Matthew's gospel, but feel my great weakness in the knowledge of the language. I recommend myself particularly to your prayers, that there may be granted unto me the spirit of perseverance, patience, and faith; and that I may be found worthy by our Lord and Saviour, to spread his knowledge among the benighted inhabitants of this island, and to gain immortal souls for his heavenly kingdom.

JEW'S SOCIETY.

A deputation from this Society left England in August last, consisting of the Rev. Lewis Wey, the Rev. Benjamin Nehemiah Solomon, late a Polish Rabbi, but now admitted to the Holy Orders in the Church of England; and the Rev. Robert Cox, late of Bridgenorth. The Sultan Katagerry also travels with them, on his return to Russian Tartary.

The objects of their journey are, to investigate the state and opinions of the Jews abroad, with the most probable means of enlightening their minds—to distribute among them the Hebrew New Testament, wherever they may be found willing to receive it—and to awaken the attention of Christians on the Continent to the conversion of the Jews, and to secure their co-operation with the Society.

In passing through the considerable towns of Holland, they visited the synagogues, and had personal interviews with the Chief Rabbies. The reception which they have met with from them, has been kind and civil beyond their expectation, and in many cases the Hebrew Testament has been left for their perusal. The following letter from the Rev. R. Cox, gives an account of the reason of the unexpected delay of our friends at Berlin, and we trust will call forth the prayers of Christians in behalf of all to whom it refers.

We must necessarily expect to see a recurrence in our day of many of the trials of the primitive Christians,

and we ought fervently to pray, that those who are called to them may be endued with their faith and patience. It is proper to premise, that Mr. Solomon's wife and children had been earnestly invited to join him in England some time before the present journey was contemplated. A promise had been given that she should not want for temporal support, and that no constraint whatever should be put upon her conscience on the subject of religion, and from the manner in which the proposal had been received both by his father-in-law and his wife, he had reason to suppose they were satisfied with it. His surprise and regret therefore at the occurrence which is related in the following letter have been the greater.

"My Dear Sir—You will probably be anxious to know what has occasioned our remaining so much longer in this city than we originally intended; I will therefore state to you in as brief a manner as possible, the reasons of our delay.

"A short time after we had been in Berlin, Mr. Solomon's father-in-law called upon us, and after some days informed us that the grand object of his journey was, to request that if Mr. Solomon persisted in his determination not to return to the Jewish religion, he would consent to be divorced from his wife, as she had authorized him to say that she would not live with him unless he abjured Christianity.

"Mr. Solomon, you may suppose, was not a little surprised at the information, especially as a correspondence had always been carried on in the most amicable manner between them. We all, however, hoped that if he had an opportunity of seeing and freely conversing with his wife, she would be completely reconciled to the idea of living with him, and that, at all events, it was indispensably his duty to see her before he could consent to the divorce. As a companion was desirable for him, I gladly accompanied him to Hamburg, where his wife then resided. We remained eight or ten days in that city; during which time, Mr. Solomon

conversed daily with her, and repeatedly assured her, that though he was fully convinced of the intrinsic excellency and divine authority of the Christian religion, he should consider it as his bounden duty to permit her, without any restraint, to worship God, according to the various rites of the Jewish religion. All, however, was in vain. From the first moment of their meeting to that of their final separation, she remained inflexible in her determination never again to live with him, unless he consented to return to the Jewish religion. That a godly Jewess should consent to co-habit with a Christian, and especially a Meshumad (an apostate Jew) was a thing not to be heard of in Israel.

"Solomon's conduct during the whole of this most trying business has been truly satisfactory; it has been alike honorable to his character as a man, and a Christian. Great indeed was his sorrow at the thought of leaving the wife of his youth and two interesting children; their inflexible determination, however, never to live with him whilst he continued a Christian, their reiterated intreaties that if he still persisted in his *obstinacy*, as they called it, he would at least consent to divorce, the apostle's declaration respecting the conduct to be adopted by the believing partner, (I Cor. vii. 12—15.) and the necessity of some final arrangement taking place before we proceeded on our journey to Russia, determined him to consent to the divorce. The ceremony was accordingly regularly performed at Altona on Tuesday, in the presence of three Rabbies and other suitable Jewish witnesses.

"And now, my dear Sir, it merely remains that we earnestly pray in behalf of the poor wife and children, that they who are "far off" may be made nigh by the blood of Christ; and as it respects our brother in Christ, that he may experience all the comfort and support which can be derived from our Lord's gracious declaration; "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for

my name's sake, shall receive an hundred fold, and shall inherit everlasting life." I am, &c. ROBERT COX.

"Berlin, November 4, 1817.

"To the Rev. C. S. Hawtrey."

From the Religious Remembrancer.

*Extract of a letter from a gentleman in London to his friend in Philadelphia, dated 13th of January last.*

"Mr. Mills and Mr. Burgess, I am happy to say, are greatly encouraged in the important work they have undertaken, (as they will probably have advised you) by their visit to England; and further by a decree which has just been issued by the Government of Spain prohibiting their subjects from any longer trading in Slaves on the coast of Africa, to the *North of the line*. under penalty of transportation for ten years, and limiting the continuance of the trade *South of the line* to the 30th May, 1820, when it is to cease entirely. Thus is a way gradually opening for civilizing and Christianizing this unhappy class of our fellow creatures, and in such a glorious work America and Britain may vie with each other, or more effectually co operate, looking with humble confidence for the blessing of the Most High on the labour of their hands to promote the interests of humanity, righteousness and peace. The messengers of peace have already experienced the peculiar interposition of Divine Providence on their behalf, as their letter forwarded with my last no doubt informed you, and the closing passage of their commission has thus been strikingly verified "a way having been made for them in the mighty deep."

In the few hours that have been spent together, I am pleased to observe the apparent suitability of the two individuals, to act together as pioneers in this important undertaking, for the success of which daily petitions will ascend on high, from multitudes on both sides of the vast Atlantic, who feel for the much injured sons of Africa, and look for the bles-

sing of him who alone can effectually prosper the work. The object is felt here to be deeply interesting, and particularly so by a valued friend I conversed with yesterday, with whom and the late venerated Granville Sharp the settlement at Sierra Leone originated, in calling the attention of the friends of humanity to an object, after weighing together the prosperity and practicability of the measure."

### DOMESTIC INTELLIGENCE.

#### CHEROKEE MISSION.

We are under obligations to Miss Huntly, of Hartford, for the following interesting intelligence respecting the Cherokee Indians, contained in an extract of a letter from Rev. E. Cornelius.

There is a singular combination of circumstances, in favour of the design of civilizing and reforming the Indians. Among these, the disposition manifested among them to support schools, and have their youth instructed, is not among the least striking. The Choctaw Nation have repeatedly solicited our government to help them in this respect: and a few months since a delegation of the Cherokee tribe preferred the same request while at the city of Washington. Mr. Thomas L. McKinney, an officer of the government, in a letter to me, observes, "It was matter of very sincere joy to listen to the expressions of solicitude by these people, to have schools generally established among them." In consequence of the scarcity of game, they are very rapidly coming into habits of industry. Hundreds and thousands of them cultivate the earth. In the Choctaw nation, about 2000 spinning wheels, and several hundred looms, have been made and distributed. The Cherokees are much ahead of the Choctaws. Their women almost universally dress after the manner of the whites, in gowns manufactured by themselves, from cotton, which they raise on their own little plantations. They are all extremely eager to receive missionaries, and

school teachers, and will themselves do something very handsome towards supporting them. It is cause of astonishment to travellers to see hundreds of Indians, living in habitations as comfortable as those of their white neighbours. And the conviction of their native hospitality is usually excited and strengthened. Now, from these circumstances we gather all the motives to assist them, that we do in the case of any fellow sufferer, who instead of abusing your offer of mercy, is labouring all he can to assist himself. At the time I had my talk with the Cherokee nation in council, the speaker of that council announced their decision, in a long and animated speech, beginning thus, "I am now going to address the council of the Cherokee nation; and each chief will inform his town respectively, the result of our deliberation, on the subject of what we have heard from the northern good people, who have sent this man to us: of their offer of pity to our people, and that we have taken hold of that offer. We have thought right to accept their benevolent object, that our children may learn to act well in life, and their minds be enlarged to know the ways of our Creator. For we have been told that by Education we may know that at death our spirit will return to the Father of it. It will also promote our children's good to labor for their living, when they come to years of manhood. I am sensible the hunting life is not to be depended on. So our Father, the President Washington recommended to us to labour instead of hunting. These good people have established one school at Chickamaugah, and sent us teachers to educate our children. Whereupon the council require all persons to treat them friendly, and not to disturb any thing they have. And as there is now a deputation of warriors to start immediately to visit the President of the United States, the chiefs are also requested to instruct them, to ask our new Father the President, for his assistance to educate our

children."—This is an outline of the speech furnished me by Charles R. Hicks, the second man, and one of the beloved men in the Cherokee nation. A committee of Indians, were also by their own accord appointed to protect the establishment at Chickamaugah and afford it every support; and the instances of their friendship are almost numberless. That school flourishes greatly:—since I left there, which was in October last, the brethren have written me, that they hope two or three poor natives, have found our dear Saviour, and realized the preciousness of his salvation. One of these converts is a most promising Cherokee girl about 16 or 17 years of age. She has made the most astonishing proficiency since she has been in the school. And now my brother Kingsbury writes that with tears in her eyes, she often expresses the most ardent desire to live in their family, and devote her days to the instruction of her poor people, as she calls them. In a subsequent letter, one of the brethren writes me, "Catharine gives increasing evidence, every day, of being a child of God. By her fruits we know, that she hath the love of God shed abroad in her heart. She has already become a teacher in Israel, and takes much pains to make the little inconsiderate Cherokees understand the privilege they enjoy in attending school here. She has often been heard interceding with her heavenly Father for them, and every night she reads the Bible, and prays with those little girls who room with her." Her name is Catharine Brown; she is exceedingly modest and amiable, and though an Indian, very comely in her features. The labours of that dear and apostolic missionary, Mr. Gambould, in the Cherokee nation have been crowned with glorious success. He is of the Moravian fraternity, and has been in the nation eleven years. Charles R. Hicks, second chief of the whole Cherokee tribe, is one of that dear missionary's spiritual children. His second name is Renatus (born again) given him in baptism, by Mr. Gambould.

Mr. Hicks has been a professor of the religion of Jesus about four years, and has most satisfactorily supported the Christian character. He has probably more influence in the nation, than any other man in it; and he longs much for missionaries to visit his benighted brethren and teach them the way of life.

#### SYNOD OF GENEVA, N. Y.

From the Palmyra, (N. Y.) Register.

The Synod of Geneva convened at Rochester February 18th, 1818, and  
REPORT :

The Synod of Geneva has six Presbyteries, viz.

	No. of Ministers.	No. of Churches.
Onondaga	19	27
Cayuga	15	26
Geneva	14	21
Bath	6	10
Ontario	19	16
Nigara	9—82	16—116

Some of the ministers, belonging to the Synod, have the pastoral charge of Churches not yet connected with any Presbytery; and some have no pastoral charge. Twenty ministers and 1791 communicants have been added to the Synod the last year.

#### State of Religion.

From a free conversation on the state of religion within our bounds, it appears, that in all our Presbyteries, there is an increasing attention to religious concerns. Most of the congregations belonging to the Presbytery of Cayuga, have been graciously visited; many sinners have been convinced, and hopefully made penitent and humble, and the professed friends of Christ have generally been received and made to rejoice in the God of their salvation. In the congregation at Auburn, the work of divine grace has been extensive and glorious; 210 have already united themselves to the church, and are rejoicing in the love and service of their Redeemer.

The congregation at Ithaca, has shared largely in Divine quickening. The two congregations in Geneva have also been visited, and God's children refreshed. In the Presbytery of Onon-

daga the riches of divine grace have also been displayed during the last year. In the town of Camillus the Holy Spirit has been gloriously shed down, and a church constituted, consisting of about 100 members. The congregation in Otisco has also experienced a plentiful effusion of the Spirit. At Salt Point, and in the villages of Orville and Liverpool, the riches of redeeming love have been experienced.

The congregations in Richmond and Genesee, in Ontario Presbytery; and the congregation in Buffalo, in Niagara Presbytery, have been graciously visited, and the number of communicants very considerably enlarged. During the last year, Sabbath Schools and Bible Classes have been instituted in many of our congregations, and have been productive of much good. Monthly concerts for prayer, and weekly conferences have generally been observed. These, with the stated female prayer-meetings, observed in many of our congregations, with an increased disposition to remember the Sabbath day, to keep it holy, and to attend on the stated and occasional preaching of the word, have gladdened the hearts and excited the exertions of the friends of Zion.

In view of these rich blessings of our God and King, the Synod take courage, and call upon themselves and brethren, to make exertions to advance the interest of the Redeemer's kingdom, in full confidence that the time has come for the Most High to have mercy on his Zion.

The Synod are not insensible that "there remaineth yet very much land to be possessed."

The Name and Sabbaths of the Lord, are, by many within our bounds, greatly profaned; which, with the intemperate, degrading use of ardent spirits, are abominations which call for deep repentance, speedy reformation, and the joint counteraction of all the friends of the Lord Jesus Christ.

The Synod thankfully recognize the good hand of God upon the congregations within their bounds, and suppli-

cate a continuance of the smiles of the Great Head of the Church, to render all his friends more faithful; to bring his enemies to bow to his authority, and to fill the world with the knowledge, love and praise of his Name.

#### REVIVALS OF RELIGION.

From the American Baptist Magazine.

*Extract of a letter from Rev. DAVID JONES, to one of the Editors, dated Newark, Nov. 28, 1817.*

Dear brother—You have, doubtless, heard before this, that *the Lord has visited his people* in this place, and poured out upon us his Holy Spirit! Yes, *the Lord has done great things for us, whereof we are glad.* When I came to this place, I found the church in a very low and divided state. This was in January, 1814; and as they had been for some time without a pastor, the congregation was scattered, and in a manner broken up. The church also was embarrassed with a heavy debt on account of their meeting house. This was accompanied with circumstances of a very distressing nature, too tedious to relate. The hearers of the word, however, soon began to increase. The breach was healed. The debt, in a great measure, was liquidated. Thus at the close of the last year, we seemed, upon the whole, to be in a comfortable state. *The bones were come together, bone to his bone, and sinews and flesh had come upon them, and the skin covered them above; but there was, comparatively, no breath in us.* About that time, I observed several of the brethren to be much concerned on account of their own lukewarmness, and also the state of things among us in general. Their exercises were not dissimilar to those of awakened sinners; for they had great distress of mind, and afterward strong consolation. The first day of the present year will be remembered by many in this place with peculiar interest, in time, and I doubt not, through eternity! There prevailed on that day, as we found afterwards, a general impression of se-

riousness on the minds of the people. They could not account for it; nor did they, as individuals, know that others were exercised in the same manner as themselves. It was, doubtless, by an invisible hand; the effect of whose operations have since been abundantly manifested; but itself, like the wind, (John iii: 8.) has never been seen by mortal eyes. The first Monday evening in January, (it is a night to be remembered,) "the missionary prayer-meeting" was held at my house; there we saw, evidently, that the Lord was about to revive his work among us. I observed several persons present, who were not in the habit of attending such meetings; and no sooner were devotional exercises introduced, than the people seemed to melt, and many wept bitterly. We had a comfortable season, a time of refreshing from the presence of the Lord. From this time our social meetings became crowded, so that no private house would contain the people; we removed, therefore, into a large school room, which was likewise frequently crowded. Meetings of some kind or other, were held almost every evening, for the space of three months. Very little business was done, for during the day we visited and received visits, and in the evening attended meetings. In almost every house, as soon as we entered, we heard the cries of the wounded, or expressions of joy from those who had been brought to liberty! How delightful the employment, of going from house to house, to weep with those who wept, and rejoice with those who rejoiced; to find the people conversing about divine things, and frequently bathed in tears; to point anxious, inquiring souls to the Lamb of God who taketh away the sins of the world! We had several visits from ministering brethren, and indeed from others, which were very acceptable; the hand of the Lord was with them, and much good was done. The Churches at the Farms and Jefferson's village have also shared in the refreshing shower. Several valuable additions have been made to each of them.

Since the commencement of the good work, I have baptized sixty five professed believers, who have been added to the church in this place. Six of whom had been members of Peco Baptist churches. A considerable proportion are heads of families; but the greater part are from among the youth. Some had been the most notoriously wicked of any in the town; others were of the most securely self-righteous among the Pharisees. It is truly delightful to contemplate the effects of divine grace on such a variety of characters! What pleasure does it afford me, to look around on the assembly and behold so many sinners, who have recently been plucked as brands from the burning! These are the Lord's doings, and they are truly marvellous in our eyes!

It is now more than ten months since the good work was begun. Some time has, therefore, been afforded to try those who professed to be the subjects of it. But though some few give suspicious signs that they are *tares* among the wheat, yet, we have abundant cause of joy over others, who have more than realized our expectations, and hitherto afford ample proof, that they are, indeed, what they profess to be; *sinners converted from the error of their ways*.

Large additions have likewise been made to both of the Presbyterian churches in this place, under the care of the Rev. Drs. Richards and Griffin; but as I am not in possession of sufficient information to give any account of the good work among them, and as a statement of it is already under the sanction of the Rev. Synod of New-York and New-Jersey, before the public, I shall not enter into particulars. Yours, affectionately,

DAVID JONES.

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*Extracts from a Communication from the Rev. CLARK KENDRICK, to one of the Editors of the American Baptist Magazine, dated Poultney, Vt. November, 1817.*

The uncommonly gloomy season we witnessed last year, seemed to fall

with more weight on the minds of the public, than any one judgment of God I ever witnessed before. It evidently produced a solemnity on the minds of many people; but there was no general acknowledgement of special conviction until September, when there began to appear somewhat of a work of grace in one corner of the town. For some time we were held in a state of suspense between hope and fear, as to the issue, whether it would continue and extend its balmy influences, or take its flight, and leave the people in their sins.

About this time, there was an occurrence perhaps worth noticing. In the centre of the town where nothing had discovered itself, one evening towards twilight, a number of young girls, from about 11 to 14 years of age, were very merrily at play, on the broad steps of the Baptist meeting house, and of a sudden, without any visible cause, they were struck with solemn awe, and retired with sighs and sobs, to a house, where they spent the evening in reading the Bible, and other good books. Some of these children, (one of whom was my eldest daughter) eventually obtained a comfortable hope and were baptized. This circumstance led me to hope, that the Holy Spirit was mercifully hovering over us.

The latter part of October, there began to be evident appearances of conviction, in different parts of the town. Sabbath and conference meetings became crowded; and many were inquiring what they should do to be saved.

During the revival, perhaps nearly 200 have been hopefully brought into the possession of religion. Some of whom have not as yet joined any church. I conclude that between forty and fifty have united with the Congregational church in this place. The additions with us since the commencement of the work are an hundred and seven, six of whom have been added by letter. The converts generally maintain a good degree of engagedness in the cause. Many of them are

in the bloom of youth. One of whom, a young man, soon after he had made a religious profession, ended his warfare, and sleeps with the pious dead. The reformation has given rise to a large Female Mite Society, to aid missionary funds and the education of youth for the ministry.

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*Extract of a letter from a gentleman in New-Bedford, to his friend in Boston, dated March 11.*

"To rejoice your heart, I must just inform you that God has displayed the riches of his grace in a very astonishing manner in a village four miles from me, (Dartmouth, Ms.) where the Rev. Mr. Crocker is laboring. In three weeks, *eighty* persons we hope have been made the subjects of grace. It has taken almost all in that neighbourhood, old and young, rich and poor. The work is attended with evident marks that it is genuine." [Another letter states the number at between 40 and 50. We hope soon to hear more particulars of this interesting work.]—Recorder.

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*Copy of a letter from Rev. Samuel Worcester, D. D. Cor. Sec. A. B. C. F. M. to Miss R. Rooker, Cor. Sec. of the Baltimore Female Mite Society, dated Salem, March 2, 1818.*

Dear Madam—I cannot refrain from expressing to you the very high satisfaction with which I have perused the "*First Annual Report of the Baltimore Female Mite Society for the Education of Heathen Children in India.*" It breathes the genuine missionary spirit: the spirit which glowed in the first heralds of the cross, and from the hill of Zion extended the light of salvation into all lands. Let this spirit pervade Christendom, and the darkness which covers the nations will be dispelled, and the children of all the families of the earth will be presented to the OUR SAVIOUR for his blessing, and be taught to hsp their infant hosannahs to his Name.

Long have female hands been em-

ployed in wreathing chaplets for warriors, and decking with laurels the brows of heroes and conquerors; long have female smiles and applauses inspired the love of *glory*, and cheered the field of battle and death. Happy day!—when these hands, these smiles, and these applauses shall be consecrated to the cause of the PRINCE OF PEACE—shall devotedly aid in bringing the nations under his benign sceptre—shall cheer the soldiers of his banner in their toils, and conflicts, and sufferings, and animate only to deeds of unfading glory, and to the winning of imperishable crowns.

Illustrious examples indeed are not wanting. "Many women" followed the suffering Redeemer to the scenes of his last agonies, and mingled their tears with his blood. "Of the chief women not a few consorted with his Apostles," and dedicated their free will offering, their active exertions, and their resistless influence to the sacred work of spreading abroad the savour of his name. And how much the first missionary to the heathen, the benevolent, intrepid, and indefatigable Paul, was encouraged and animated by his female helpers, is evident from the affectionate and grateful manner in which he recorded their names, and acknowledged his obligations to them. In the immortal joys and honours of his achievements, they participate.

The excellent spirit and the liberal charities of the ladies of Baltimore will impart fresh animation to the devoted and beloved missionaries in India. "Their own works shall praise them." Many "children," rescued from the pollutions of paganism and instructed for immortality, "shall rise up and call them blessed." They will not be forgotten in that day, when he whose hands is full of blessings for eternity, shall make up his jewels.

I tender, dear madam, to you, and through you to your worthy Society, the most affectionate and grateful salutations. S. WORCESTER,

Cor. Sec. A. B. C. F. M.

Miss Rebecca Rooker,

Sec. Baltimore Mite Soc. &c.

#### AMERICAN BIBLE SOCIETY.

The American Bible Society have completed the first edition of 2000 copies of the octavo Bible from the stereotype plates. A quantity are bound and ready for applicants. A second edition of 2000 copies is in the press, and may be expected to be out by the 1st of May.

A letter from New Orleans states, that within two weeks, twelve thousand dollars had been subscribed there towards building a Presbyterian church, on the plan of that in which Dr. Mason preaches in New-York, which will accommodate more than two thousand persons.

The Treasurer of the Education Society, has received during the last month,

From the Young Men's Society, Somers,	\$19
From Rev. Wm. Ely constituting him a member for 10 years,	10
From Rev. Samuel P. Williams, avails of his sermon,	7
From Rev. Wm. Andrews, money collected by him in Tolland Co.	32 45
Also avails of old gold sold by him,	30
From Rev. Wm. Andrews, money received by him of individuals in first Society, Danbury,	30
From a friend,	7
From Rev. Nath. G. Huntington,	2
From Society of North Milford, contribution, by Rev. E. Scranton.	18
From the Lydian Society, New-Canaan, by Mrs. Sarah Bonny, Treasurer,	10

\$135 75

S. TWINING, Treasurer.

April 1, 1818.

From the Christian Herald.

#### OBITUARY.

Rev. William Boardman.

Died, on the 4th March, about one o'clock, A. M. the Rev. William Boardman, pastor of the Presbyterian church in Newtown, Long-Island. He was a man of unquestionable personal piety, and most sincerely desirous of promoting his Master's glory in the salvation of sinners to the utmost of his abilities. In the discharge of the duties of his office, he was a popular and faithful preacher, and a diligent conscientious pastor. His people were tenderly attached to him, and deeply mourn his loss.

During the course of his long protracted,

and severe illness, the exercises of his mind were generally comfortable, manifesting throughout an entire resignation to the will of God. To one of his brethren, who saw him on the Lord's day previous to his death, in reply to the question which was put about the state of his mind, he quoted the words of the prophet, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? let him trust in the name of the Lord, and stay upon his God!" And added, "Oh! for the light of God's countenance as I once enjoyed it!" but closed his reply, "God is good! Oh, he is good! I feel him to be good to me." After a pause, occasioned by his weakness, he proceeded, "My dear brother, God frowns upon my people; there is great coldness among them." And that he might not be mistaken, distinctly referred to the little success of his ministry among them for some time back; when he was reminded of the words of the prophet, "Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength." And the consolatory truth they taught, that a minister's personal salvation and eternal reward did not depend upon his success, he was silent for a moment, but again broke forth, "Oh, my brother, God frowns upon my people!" repeating it once or twice. He evidently regarded, in this hour of severe trial, the spiritual interests of his congregation as much as his own.

The following were his dying words, as recollected by his friends who were with him during the last conflict.

"On Tuesday morning the 3d ult. having been the patient subject of a stubborn fever for seven weeks, his disorder suddenly assumed a more alarming aspect. His brother-in-law having been sent for, arrived about ten o'clock in the evening. Mr. Boardman, was then dying. His brother was requested to acquaint him of his situation. As he approached the bed, Mr. B. addressed him with "How do you do, Doctor?" "How do you do, Mr. B." "I am not so well as when you saw me last—I am much fatigued, and want rest—I know my situation to be a critical one—I feel my weakness; but God is able to raise me up, and I trust he will. I think I shall not die, but live to declare the wondrous works of God to sinners. O, J—, Christ is a great Saviour; his merits are infinite: his blood is precious, it cleanseth from all sin; embrace Him J—, and secure the mercy of God, for it endureth for ever. Do you think me near my end?" "Mr. B—, your symptoms indicate approaching dissolution."—He heard his brother without the least possible discomposure, closed his eyes, and rested himself about one minute. "Well,

if I am dying, I have no time to sleep.—Raise me up and call my family around me." He was raised, and his family assembled. "Where is R.? where is my dear wife? My dear and loving wife, I love you sincerely—we have been permitted to live together for many years in much love and harmony, and we ought to thank God for it. I am now about to leave you; but our separation is not an eternal separation." Being affectionately asked by his wife, if he could assure her that he felt perfectly safe in the hands of God, he answered with emphasis, "I hope I can—I have not left a preparation for death till now—I trust I have long since given up my soul unreservedly, and I hope sincerely, to Christ, and he will keep that safe which I have committed to him."—"Can you say so, my love? then I can, if it is God's will, give you up; for my loss is your gain. This world is now a wilderness to me."—"No, my dear, I leave you in the hands of that God who has promised to be a Father to the fatherless ones, and the widow's God and portion." He then most affectionately committed her to the mercy of God in Christ, and said, "We shall meet in a world where parting is not known—I now bid you farewell! Where are my children? where is M—? My dear M—, you are about to lose your earthly father; but God will be your Father, if you will love him and keep his commandments, &c. Fare you well! Where is E—? My dear E—, you are now to have your father taken from you: but God will take care of you, and provide for you, if you will listen to his counsel, as I have always told you.—I now bid you good by!" (He then called for his mother-in-law.) "My dear old mother, I bid you farewell! But our separation is short: we shall meet in a world where trouble is no more, and where there are no storms, &c. Now, my friends, one and all, I bid you an affectionate farewell?" He earnestly recommended the religion of Christ to his friends, and said, "Fare you well—fare you well! I go a long journey: may God bless you.—I can say no more—lay me down." After a short pause he said, "My manuscripts I leave to the care of Mr. Spring, for him to examine, and if he finds any thing worthy of publication, to have it published for the good of my people." (Seeing his black girl stand by the bed,) "M—, you know I always told you to seek the Lord Jesus Christ, and put your trust in him, if you would be happy hereafter.

After a short pause, he exclaimed, "The mercy of the Lord endureth for ever. He will never leave nor forsake those that put their trust in him." He then lay still for about five minutes; then pronounced these words, "Come, Lord Jesus, come quickly;

why is thy chariot so slow? But I wish not to be impatient; not my will but thine be done." Shortly after he said, "He that has an interest in the blood of Christ has no need to be afraid of death." The doctor then felt of his pulse—"How is my pulse, Doctor?"—"Very weak." "Is it possible for me to continue five minutes longer?"—"That is impossible for me to say."—"Sit by me, and tell me the moment of my departure."—His breath grew gradually shorter, and he expired about twenty minutes afterwards, without a struggle.

Who, on reading this plain unvarnished account, does not exclaim, "*Let me die the death of the righteous, and let my last end be like his.*"

*Lines written on the decease of the Rev. William Boardman, late Pastor of the Presbyterian Church at Newtown, L. I.*

Amid the noise and selfish strife  
Which mark the guilty scenes of life,  
How sweet to note the peaceful way  
Of one who liv'd "a child of day!"  
Sincere, benevolent, and kind,  
Blest with a holy humble mind;  
To doing good his life was given,  
His own rich treasure all in heaven.

The special service which he chose  
Is that through which God's mercy flows:  
Christ was the Master he approv'd;  
He preach'd that Gospel which he loved.

In prime of life Death's Message came:  
With faith, and love's most holy flame,  
He heard the summons from his God;  
He blest the hand, he kiss'd the rod,  
And spoke of grace in melting strains  
That triumph'd over dying pains.

Meek Boardman! may my soul, like thine  
Be cheer'd in death by love divine.  
Embalm'd thy memory appears,  
Seen shining through thy people's tears.

Such are the Saints that Christ will own;  
The gems that form a Saviour's crown  
Blest is his soul; in hope, his dust  
Awaits the rising of the Just. D. B.

New-York, 9th March, 1818.

For the Religious Intelligencer.

The following lines were written by Miss Philomela Thurston, who has since gone to Bombay with our Missionaries, and presented to Mrs. Clarissa Smith, when leaving the place of her nativity, with her husband the Rev. David M. Smith, who is stationed as a minister of the gospel at Lewiston, on the Niagara frontier.

To Mrs. Clarissa Smith.

Friendship shall oft at evening hour,  
When memory fondly mingles near,  
Lend her mild and soothing power,  
And mourn your absence with a tear.

Whene'er you think of those away,  
Or when you bend the pious knee,  
Or when your thoughts on pleasures stray,  
O, then dear Friend remember me.

Remember me whene'er you sigh,  
Though its at midnight's silent hour;  
Remember me, and think that I  
Return thy sigh and feel its power.

And must thou go, and must we part!  
Yes, Heaven decrees, and I submit;  
The sigh that rends in twain my heart,  
Say Clarissa dost those share in it?

From your sincere and affectionate friend,  
PHILOMELA THURSTON.

Bedford, Sept. 6, 1816.

A poor woman on being asked the usual question by one of the sub committee of a Bible Society, "If she had a Bible?" replied, "Did you ask me, sir, if I had a Bible? why, what should I do without my Bible? I bless God I have one: it was the guide of my youth, and now it is the comfort of my old age; it has wounded, and it has healed me; it has condemned, and it has acquitted me: it has convinced me that I am a sinner, and it has revealed to me an all-sufficient Saviour:—precious Bible, what a treasure!"

#### Notice.

The Editor having frequent applications for files of the Religious Intelligencer from its commencement, he is under the necessity, in order to save postage, and the trouble of writing, to give notice that he is unable to furnish any more complete sets, either of the first or second volume. While he regrets that he cannot furnish all that is wanted, he is peculiarly gratified and encouraged to find his subscription increasing, although near the close of the second volume, faster than at almost any other time.

The Editor, however, is often compelled to look at the other side of the leaf—where he sees a long list of expences and debts contracted, on the strength of his subscriptions, which have been due since the first of December last—and when he sees that more than two thirds of these are yet unpaid, he is unable to account for the delay, and almost discouraged. He earnestly hopes that each individual will cancel his account, and be prepared to take advantage of the new proposals for the third volume.

Agents who may have collected money, are requested to forward it.